/142 cont'd/
755 disappointed. We were later told by the villagers that ever since this old woman had become sick the year before, several cows and numerous pigs had been slaughtered for the performance of the t'iao niang ritual.

Third month, eleventh day. (Thursday)

008 After breakfast at ten o'clock, a resident of the center, a certain Ch'en, took us to Fu-an village to look around. After walking about two hours we reached the village. This village had been a piece of wasteland before, but after Mr. Wang Chao-i had invited some Li and Hsiao to move here several years ago, it has become a beautiful place, excelling any of the Li villages we have so far visited. In the village there is a school, the Fu-an Primary School. The building and equipment seemed pretty good. The residents of the village looked cleaner than those of other places, and they had very good manners. This was certainly a model Li village. The consequences of education and acculturation clearly could be seen. At this time most of the men and women had gone out to catch fish in a stream near by. We thought we would observe how they fished, and so we went upstream, and in about half an hour, we caught sight of several hundred people crowding on the banks of the narrow stream. A strikingly large variety of fishing gear were displayed during the fishing, and we watched for a long time, fascinated by the scene, before we went back.

At night Mr. Li Hsi-ch'ing served a big banquet for us. The food was delicious, more so than any we have had since we came into the Li area.

/148/ Third month, twelfth day. (Friday)

A wedding took place today in Ang-chi village. In the morning Headman Lu sent a man to take us down there, and we stayed in the same little reed hut we occupied last time. It was only a few days
872 since we had been there last, but, when we came this time, we saw

/143 cont'd/

872 that a primary-school building had been set up—a concrete manifestation of their pressing desire for education. A teacher, a native of Wan-ning had also been hired and had arriyed. However, the question of his salary was still being negotiated.

585 The bride was a niece of Headman Lu, she had been brought up in Lu's family after having lost her parents in childhood. The bridegroom was also of the same village. We knew the families of both from before. We had bought several boxes of firecrackers at Wenhua center, which we had brought along as a wedding present. The wedding took place right after sunset. This time it was the groom who was to be married to the bride and who was taken into the latter's home. The groom covered his face with a red kerchief and was carried over on a man's back, followed by a procession of men serving as "bridemaids." The females on the bride's side began to shower extravagant jokes on him; some teased him with words, and others pushed him when he was not on guard to knock him down.

585 The groom stood there stiffly like a wooden cock, completely ener-
171 vated, afraid even to take the red kerchief from his face. Onlookers sweated for him at the sight, and several companions came to his rescue and tried to get him away from the siege of these mischievous women. The series of jokes played on the groom reminded me of the Chinese custom of carrying on horseplay at weddings except that here the object was the groom instead of the bride. There were a great many more ceremonies and practices after the groom arrived at the bride's home. We watched till one o'clock in the morning before we went home to go to bed.

Third month, thirteenth day. (Saturday)

In the morning the groom presented a cup of wine to the bride's parents, to whom he showed great respect in his conduct, a custom closely resembling that of the Chinese, in which the bride presents wine to her parents-in-law with great ceremony, At noon the bride visited the groom's family for the first time. She had barely come in when a Taoist priest was asked to perform the simple ritual of ch'ü sha /"expelling baleful influences"/.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

When they were a little older they watched animals as they grazed, cared for younger children, or did a smaller share of the same work as their elders. Even the very small girls were seen working on the pieces of the overpiece which employed the simplest and coarsest stitches. 857

Children were indulged as far as the family could afford to do so. The choicest bits were often given them. Mothers brought back little packages of these from a feast, or, if the child was present, they were put on a little dish which the child could take home and share, if he or she wished. Mothers brought back small chestnuts, berries, and azaleas when they went to the mountains for fuel. I have given an older woman something to eat, only to have a child snatch it out of her hand, and been given something myself for which the children have begged of me. A child seemed never to be without something to eat, tucked in a pocket or the front of its blouse. Parents almost never returned from market without a treat for them, and I was expected to do this, too. They even got into the way of demanding that it be the brown sugar cakes, of which they were very fond, and which were expensive, as no sugar is grown in this locality. Once the second nephew's little boy, Ssu-pao, asked me for sugar which I did not have. Next day when I was in their kitchen he threatened me with a chopping knife. His mother just laughed and said, "He wants sugar." His great aunt reproved him. However, mothers did most of the disciplining, which may account for the fact that a child almost always howled for his father when it was hurt, spanked, or wanted something very much. Tantrums were frequent, when a child screamed until it got what it wanted or until the parents were out of patience and gave it a slap. Some children went through a period of crying for little or no reason. Older folks just laughed at that. 862 865

Only a few of the boys, and almost never a girl, went to the school less than half a mile away, and then only for a few years (fig. 18, *d*). Still fewer went on to the higher school in Lung-li. On the whole they had little use for the education offered, for it was in Chinese, and like that in all Chinese schools, useful only to those who went into business or some profession. Most of the Miao 872 177

[49a]

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

are farmers. In the family in which I lived the oldest man, one nephew, and the son had gone through middle school in Kweiyang. The nephew's eldest son was then in the Lung-li Middle School. Both the old man and the nephew have been the teacher in the local school. The son had considerable business to do for the family.

On three occasions when the moon was full and the night clear — the fifteenth of the Chinese month — children ran and shouted until they were tired out. Once this was at the temple while the Huang and Su families were holding the annual family feast. Twice it was in the village. Like the Chinese, the Miao seemed loathe to go to bed as long as it was light enough out of doors to see, particularly on moonlit nights. One such night someone was practising the *lu sheng* until well into the night, the children were shouting and the young folks laughing and talking. On two other nights when it was very clear and the moon bright, though not full, the young men played the *lu sheng* (fig. 18, *a*, *b*) and the girls danced. Lively, fast tunes were played, and all seemed to be enjoying themselves hugely. This took place at the point where the men made a sacrifice and had a feast on San Yüeh San. They told me they would have danced out of doors on the occasion of an old lady's funeral had there been a moon, but it came at the dark of the moon.

Youth. Young people grew up much less hedged about with conventions than were the Chinese of the locality. They worked and played together, as in the cleaning of stables, fishing in the pond, harvesting, and the New Year holiday. At that time girls sat about two fires in the space bounded by the buffalo bullfighting meadow, a bamboo thicket, a cluster of grave mounds, and the highway along the southern edge of the wood. There they embroidered, played the flute, and sang, as they entertained young men from other Cowrie Shell Miao villages. A group of women with their children sat about the third fire, but did not interfere with the teasing, snatching of turbans and ornaments, and chasing which went on. During this period boys from other villages stayed all night in the homes of this village, and a group went to market together. If there was sexual promiscuity at this time, it was not practised openly.

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

212 from them the art of writing their own language.

[193] The Miao language, like the Chinese, is syllabic, unencumbered with conjugations or other inflexions, and it would be very easy to represent Miao words by Chinese characters 871 which are not phonetic but ideographic. At the present time there are schools in the Miao villages where Chinese literature is taught. Probably from earliest times there have been some Miao, as there are now, who could read and write Chinese, and yet not one of them, as far as we know, ever attempted to put down their own words in writing. If such an attempt was ever made, it evidently met with no acceptance among the tribesmen, who remain to-day as illiterate as their ancestors in the days of Yao and Shuen.

872 When we opened a school at Panghai some 212 years ago, and offered to teach the scholars to write their own language in the Roman script, the parents would not consent, but wished their children to learn to read and write Chinese. Their way of looking at the matter is not hard to understand. What writing they have to do must be done for them in Chinese. Any Miao 212 who can read and write passably may easily make his living among his neighbours by doing

[13 cont.]
871 corrupt and did untold harm. Since the coming of the mission-
797 aries to the Miao area, churches and schools were established,
871 and those who were converted to the Christian religion were given an education. Today there are quite a few Miao who have received a higher education with the help of the church. However, it is regrettable that under the influence of the church, the religious element is too strong. In the 14th year
871 of the Republic [sic. It should probably be the 24th year of
648 the Republic, or 1935.] when Generalissimo Chiang Kai-shek as head of the government came to Kweichow, he saw with his own eyes the low cultural level of the Miao-I and planned to assimilate them through education. The next year the government issued an order to encourage Miao-I education and appropriated a large sum of money for the purpose. In the same year the Provincial Rural Normal School was established at Ch'ing-yen, but its students were not all children of the Miao-I, sixty or seventy percent being Chinese who pretended to be Miao-I. Again, in the 25th year of the Republic [1936] when General Yang Sen was stationed at An-shun he promoted Miao education through his army by establishing three elementary schools with some good results. But not long afterwards his troops were transferred to the front and his education program was abandoned. Aside from these attempts, the provincial
872 government established an elementary school in each of the
648 twelve hsien at Kweiyang, Huang-p'ing, Li-po, T'ai-kung, Wei-ning, An-nan, Kuan-ling, Tan-chiang, Shui-ch'eng, Ting-fan, Lo-tien and Pa-chai, where the Miao-I congregate. In other hsien areas there are short-term elementary schools that also admit Miao-I children. The educational system for the Miao-I in Kweichow is rudimentary at best and with the extensive distribution of the Miao-I over a wide area the work is like extinguishing a wagonful of burning fuel with a cup of water -- not at all effective or enough.

3) Occupations. The Miao-I people, being retarded in
241 cultural development, have just entered the stage of agricultural community, and so their chief occupation is farming. [14] Those Miao-I living in the northwest of the province have high